

KINGS OF PERU

MAN IN HIS WORLD

University Of Alberta



0 0000 60109 53



CURRICULUM

G

73

M26

Bk.10

CURR

Ex LIBRIS
UNIVERSITATIS
ALBERTAENSIS



KINGS OF PERU



MAN IN HIS WORLD

James Forrester
Gary Birchall
John Parr
Robert Williamson



FITZHENRY & WHITESIDE LIMITED

Toronto Montreal Winnipeg Vancouver

Man In His World Series

Eskimo—Journey Through Time
Understanding Communities
Hamilton—An Industrial Community
Nomadic Journey
Grassland Safari
Stone Age Man
Gifts of the Nile
The Navigators
The Greeks—Struggle for Excellence
China
Mexico Emerges
Indians of the Plains
Kings of Peru

Teachers' Guides

James Forrester is Supervisor of Geography,
Hamilton Board of Education.

Gary Birchall is Head of Geography at Hill
Park Secondary School.

John Parr is Audio-Visual Supervisor, Hamil-
ton Board of Education.

Robert Williamson is Vice-Principal at Barton
Secondary School.

© 1972 Fitzhenry & Whiteside Limited, Toronto
All rights reserved

No part of this publication may be reproduced or
transmitted in any form, including any storage or
retrieval system, or by any means, electronic,
mechanical, photographic, or recording without
permission in writing from the publisher.

Printed in Canada

Photo Credits

- 15 / Peru Inca Coast, Head Beaker, Courtesy of
The Art Institute of Chicago
- 22 / Courtesy of The American Museum of
Natural History
- 23 / Both photos are Courtesy of The Cleveland
Museum of Art, Gift of Mrs. R. Henry
Norweb
- 24 / Courtesy of The American Museum of
Natural History
- 26 / Inca Ear Plugs, Courtesy of The Art Institute
of Chicago, Buckingham Fund
- 36 / From THE INCAS by Alain Gheerbrant.
Copyright © 1961 by The Orion Press, Inc.
Reprinted by permission of
Grossman Publishers
- 43 / Courtesy of The Old Print Shop Inc.,
New York

Editor

Robert Read

Artwork

Tom Knox
Frank Kodras
Marion Spanjerdt

Production

Daniel, Knox & Frank

LIBRARY
UNIVERSITY OF ALBERTA

CHAPTER I

TO THE LAND OF THE EAR PEOPLE

Kathy and her father got out of the car and collected their belongings. As soon as she saw the entrance to the elevators, Kathy started to hurry, the weight of her suitcase, camera and air-flight bag hardly noticed. Mr. Macdonald smiled. His attention was drawn to the softly falling snow which had just started. What large lovely

flakes, so quiet, so beautiful. Soon Kathy and I will be above the clouds and the snow. High thoughts were broken by Kathy calling, "Hurry, Dad, I'm keeping the elevator."

Seven floors down they walked out into the departure area and headed for the ticket counter.



If the passenger's journey involves an ultimate destination or stop in a country other than the country of departure, the Warsaw Convention may be applicable and the Convention governs and in most cases limits the liability of carriers for death or personal injury and in respect of loss of or damage to baggage. Canadian Pacific Air Lines, Ltd.										Issued by CPAir Passenger Ticket and Baggage Check Agent's Coupon										For Issuing Office Use Only									
Name of Passenger MISS KATHY MACDONALD										Not Transferable Dec. 21/71.										317246									
Date of Issue Dec. 21/71.										Origin TORONTO										Form YYZ									
Destination TORONTO										Carrier CP										Fare Calculation 193.00									
Ticket Designator and Four Code 682										This Ticket Issued in Exchange for 019410317BY5										Status OK									
Not Good for Passage 16 Jun. 73										Fare Y										Basis Y									
From TORONTO										To MEXICO CITY										To LIMA									
To Cuzco										To Lima										To Cuzco									
Ticket Designator CH										Baggage Y										Pck Y									
Total CAD 339.00										Route Code YYZ										Form and Serial Number 682154398 X									
Tax 342.00										CASH 342.00										2323574									

1. What time does the Mexico City flight leave?

2. Identify Kathy's flight on her ticket and on the screen. From which gate will she depart?

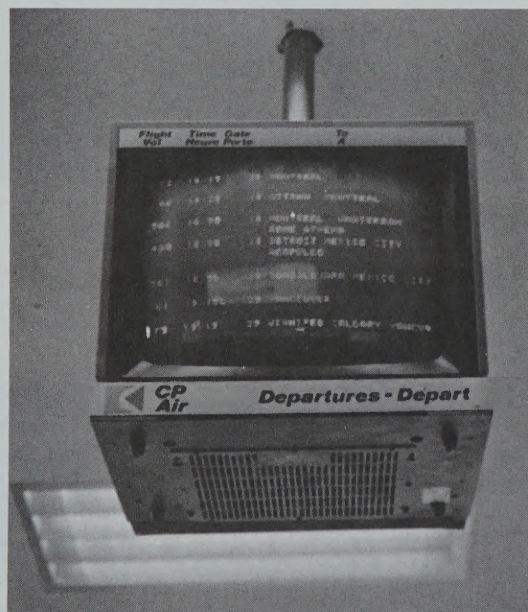
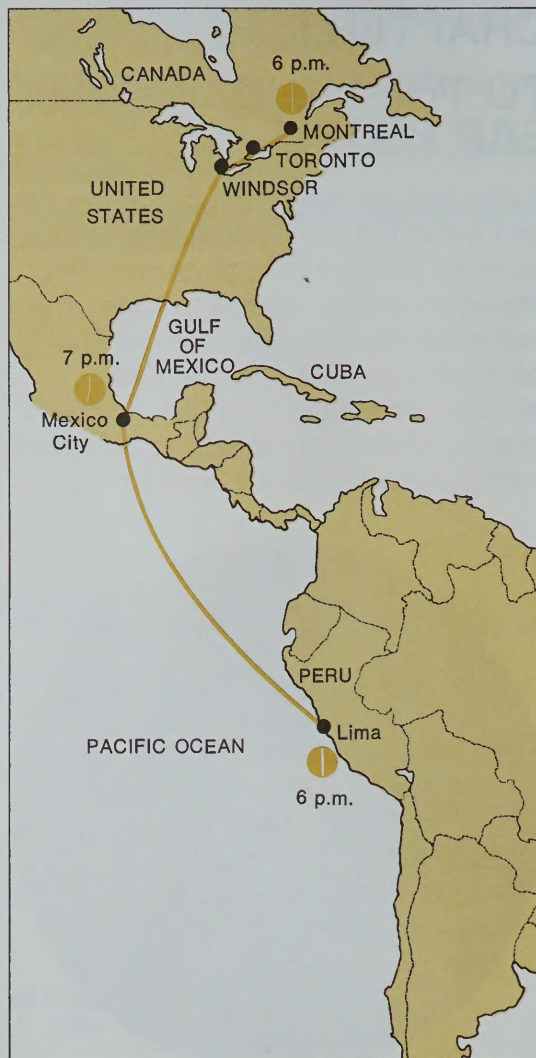
3. Why do flights leave from different gates?

4. Why do airlines use the twenty-four hour clock system? Does the railroad? the bus?

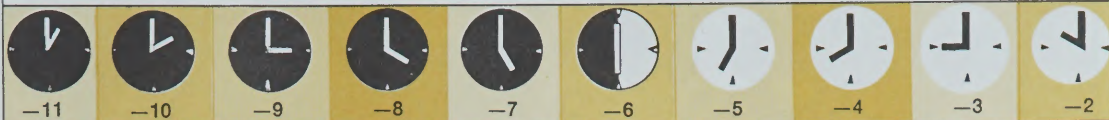
5. What do the following symbols signify? (a) C.P.
(b) Y
(c) 522
(d) 2050
(e) DC8

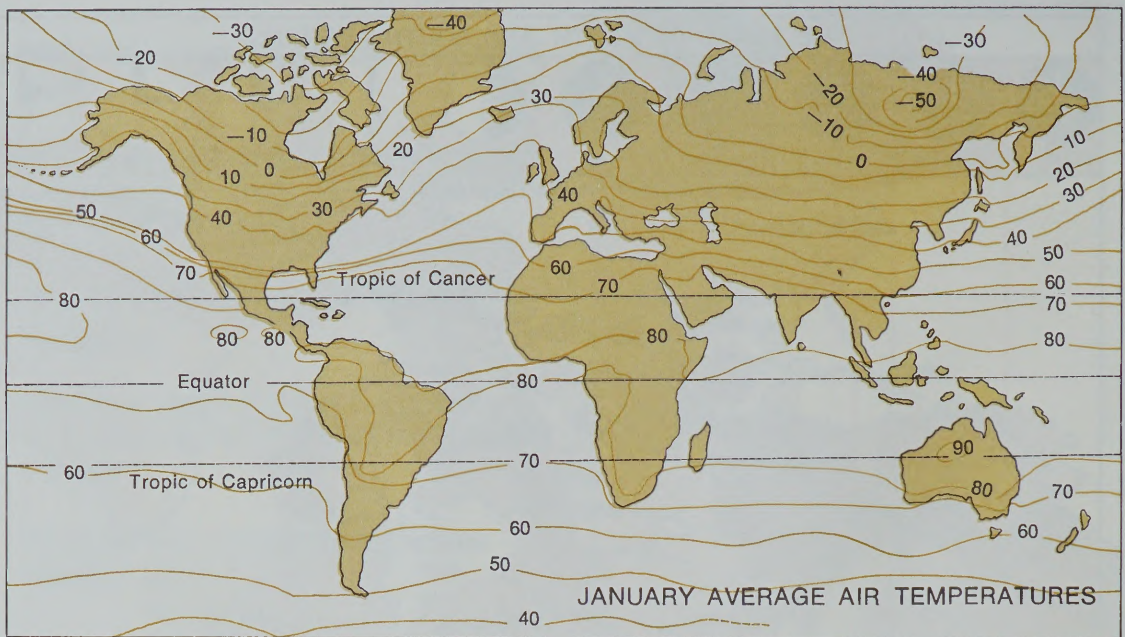
6. How much did it cost for Kathy to fly to Lima, Peru?

7. Find out what the cost was for her father's ticket.



TIME ZONES OF NORTH AND SOUTH AMERICA





Did You Know?

- A great circle route is the largest possible circle that can be drawn upon the surface of a sphere.
- An infinite number of great circles can be drawn on a sphere.
- An arc of a great circle is the shortest possible distance, following the surface, between any two points on a sphere.

Things To Do

1. Use a globe and string (or rubber band) to measure the distance, using a great circle, between New York and Glasgow, Montreal and Rio de Janeiro, Miami and Moscow, Vancouver and Bangkok.

1. According to the diagram, if Kathy and her father leave Toronto, Canada, in the month of January, what would the average temperature be in:

- (a) Toronto, Ontario
- (b) Atlanta, Georgia
- (c) Vancouver, British Columbia
- (d) Miami, Florida
- (e) Mexico City, Mexico
- (f) Lima, Peru

2.

Explain why the average temperature you list for each city mentioned in question one does not mean very much for any given day in January.

3.

In which cities would the difference between the actual temperature and the average for the month be greatest? Why?

4.

Determine the temperature difference (average) between Toronto and Lima, Atlanta and Mexico City, for January and write an explanation for the difference noted.

5.

Find and explain a pattern for the isotherms in their course from sea to land.

Did You Know?

	January	January	January
elevation	0'	0'	0'
av. temperature	35° F	55° F	78° F
av. precipitation	9.5"	2.4"	0.4"
latitude	54° N	34° N	17° N
	PRINCE RUPERT	LOS ANGELES	ACAPULCO
elevation	3440'	4950'	7487'
temperature	12° F	34° F	54° F
precipitation	0.5"	0.3"	0.2"
latitude	51° N	35° N	25° N
	CALGARY	ALBUQUERQUE	MEXICO CITY

1.

Does air temperature change with a change in elevation? How? Why? Can you find a formula that is used for this phenomenon?

2.

What other controls of climate beside elevation may be used to explain the changes in air temperature between Prince Rupert and Calgary, Los Angeles and Albuquerque?

3.

Explain why air temperatures were reduced to sea level in the diagram opposite.

4.

Find out the meaning of the words isotherm, isobar, isohyet, and of the prefix "iso."

5.

How are isotherms drawn?

6.

Try and draw an isotherm map for your room.

7.

Why are isotherm maps more useful in the study of weather and climate than maps showing only the temperature figures?

The weather was perfect for flying and for sightseeing. Since leaving Toronto the sky had cleared, no clouds were in sight. Dinner had been good — now it was time to find out where she was.

Kathy looked out of the window. She could see for miles, hundreds of miles. She noticed that they were coming to a large body of water. She turned to her father and asked him where they were. After a quick glance he said “Just crossing over the coastline of Louisiana.”

1. What relationship exists between the rivers and the projections and outlinings of the land?

2. Explain the occurrence of the off-shore islands.

3. Account for the delta at point A and the estuary at point B.

4.

In an atlas find the coast of

(a) Nigeria

(b) Egypt

(c) east coast of India

Make some comments on what you observe.

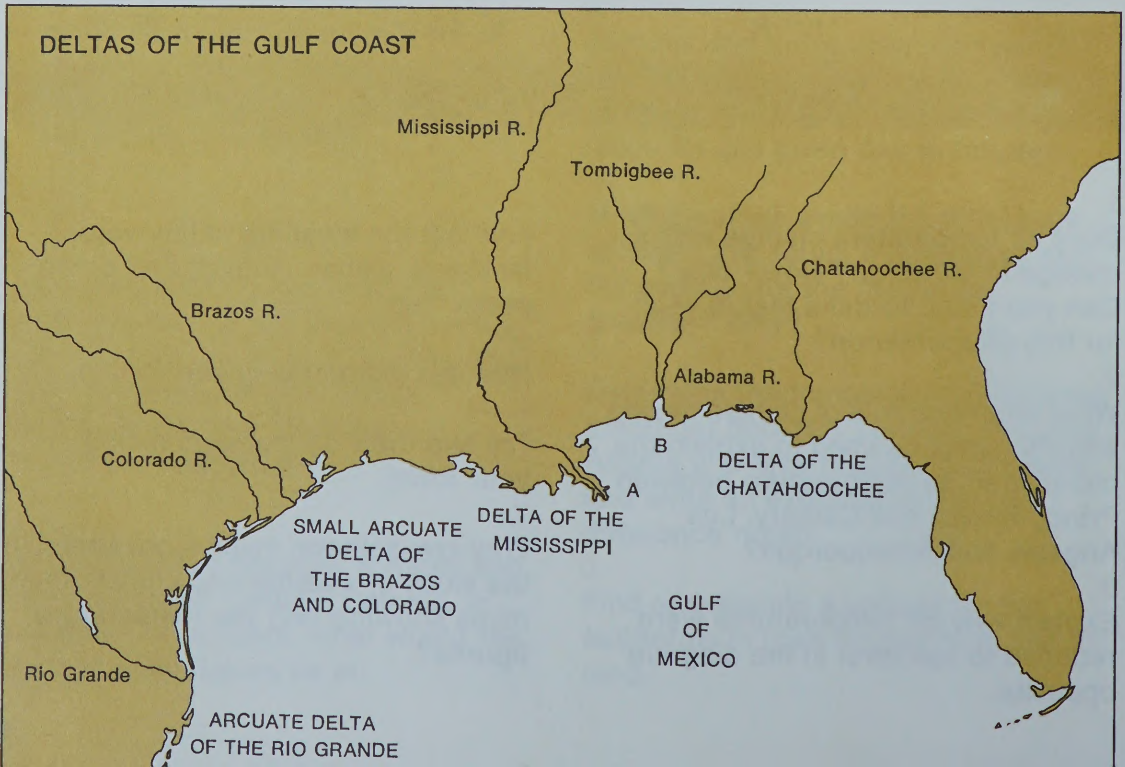
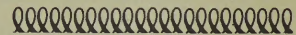
MENU

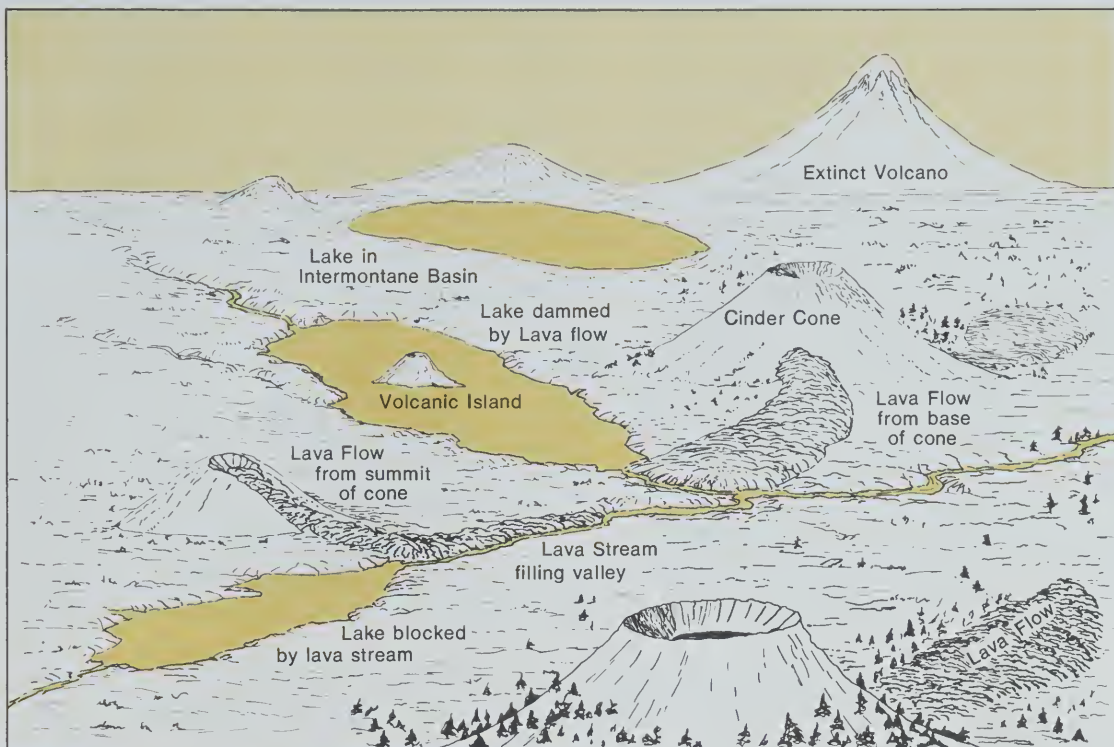
COCKTAIL

SPRING CHICKEN

CROQUETTE POTATOES

COFFEE BAVAROISE





As their plane flew over the high plateau of Mexico, Kathy saw several unusual lake beds and conical shaped mountains. She was curious as to how they had come into being.

1.

Use the maps on this page to explain the creation of the lakes.

2.

Find out the relationship between earthquakes and volcanoes, mountain building and volcanoes.

3.

Locate, on a sketch map, the following South American volcanoes: El Misti, Illampu, Illimani and Aconcagua.

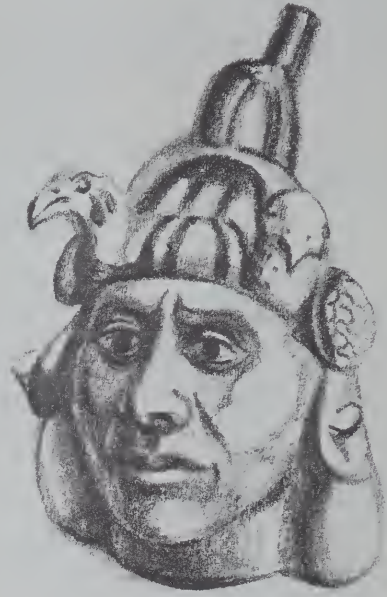
CHAPTER II

THE LAND OF THE EAR PEOPLE

Did You Know?

- The Spaniards nicknamed the Indians the “Ear People.” The Inca people pierced their ears, but there were regulations as to the size of the hole that was allowed and the ornament that they could stick in it or hang on it. Some put small sticks in their ears, some white wool. Some wore enormous jewels that hung down stretching the ear lobes, and if the lobe became detached, the flesh formed a strip half as wide as a man’s finger and longer than his hand.
- The blade of a knife cannot be fitted between the great stones of the Inca foundations.
- Although the Incas had knives, chisels and axes of metal, none were hard enough to cut the rock from which they made their great buildings.
- The largest stones they used weighed 200 tons, yet the Inca had no wheel.

Kathy was up very early. Brilliant sunlight poured into the room as she opened the curtains. From her window the red tile roofs of Cuzco were apparently ablaze all the way to the mountains. Sunshine filled the Valle Sagrado de los Incas. Yesterday they had flown over those mountain chains. Some of the highest peaks were not much below the jet; her father told her many were over 20,000’ high. Somewhere in that



cordillera was Machu Picchu — the lost city, framed by wild and splendid scenery, nestled above a majestic canyon on an almost inaccessible mountain. Kathy looked forward to the day she would take the sixty-six mile train ride to this Inca monument. Today, however, she would stroll around Cuzco, founded by the first Inca, Manco Capac. She picked up several film boxes and her camera.

1.

“The smell of history is stronger in Cuzco than in Rome or Athens.” Give several reasons explaining why this may be so.

2.

The pictures you will find in the book give enough evidence to support the statement, “One culture was destroyed and another superimposed on the rubble.” Discuss.

3.

In Cuzco the past and present are inseparable. Comment.

4.

Can you name two exceptions to this?



Did You Know?

- Cuzco has a population of over 100,000, 99% of which are Indian.
- Cuzco is at an elevation of more than two miles and many tourists, upon arrival, suffer from soroche (altitude sickness).
- Cuzco during the dry winter season has lots of sunshine and an average daytime temperature of 61°F (night 43°F).

Kathy and Dona Elena were fast friends although they had met only a few hours ago. Now sitting by the ruins of the ancient Inca fortress of Saqsayhuaman, overlooking Cuzco, they began to talk about how the Inca people of long ago must have lived. Dona Elena had a book, written in Spanish, which told of the legends and the glory of the Inca, so she read to Kathy. Care to listen?



THE MYTHOLOGY OF THE INCAS

When I was a child, I loved to hear my mother or my uncles tell the story of the beginnings of my people, the Incas, who were Peru's natural rulers. We were living in Cuzco and every week my relatives came to visit her. I would listen carefully to her stories about the greatness of the empire, the conquests and noble deeds, the wise laws and noble deeds. But when I was sixteen I went up to the eldest of them and said,

"Inca, my uncle, how can you remember the past when we have no written records about our origins? How are you able to tell us of our past?"

My uncle loved to talk and he told me, "It is important for you to hear these things and to preserve them in your heart. Know that once all the land was mountains and high, lonely cliffs and the people lived like wild beasts, with no law or religion, no houses or crops, no knowledge of wool or cotton. They lived together, in groups of two and three, feeding upon grass and roots and even human flesh.

"Our father, the Sun, was ashamed of us and decided to send one of his sons and one of his daughters to teach us about his laws. He gave his two children a rod of gold and set them down on Lake Titicaca. He told them to plunge this rod into the earth and where it disappeared completely, they were to create a community.

"Each day, the two children tried to thrust their gold rod into the earth,

but in vain. Then, at a place called Huanacauri, it sank into the earth and disappeared entirely. (Later we built a temple there to show our father the Sun that we adored him.) The prince set out for the North and the princess for the South. They each told the savages how to live, how to feed and clothe themselves like men, instead of animals, and because the Inca and his sister wore clothes and ornaments given to them by the Sun, the savages believed what they heard. Both of them had ears that were pierced and open the way we, their descendants, wear ours today.

"Everyone worshipped our ancestors as the children of the Sun, and obeyed them as their kings. The Inca king taught the male Indians the tasks that were to be theirs, such as selecting seeds, tilling the soil, irrigating the fields with canals, and making shoes to wear. Queen Coya taught the women how to spin and weave wool and cotton, and how to make clothing, as well as other tasks around the home. Thus our royal city came into being, and was divided into two halves, Upper-Cuzco, founded by the male, and Lower-Cuzco, founded by the female.

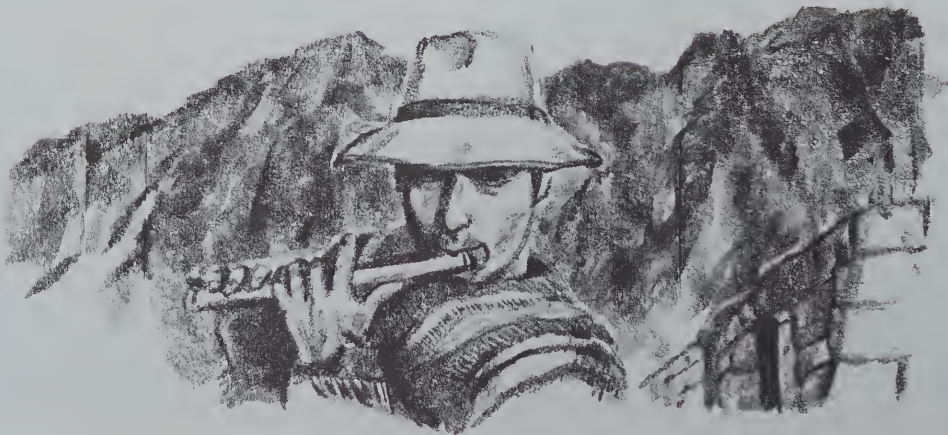
"Eventually, other towns were founded, thirteen to the east, thirteen to the west, twenty to the north, and forty to the south, until all men and women of the area respected, obeyed and adored the son and daughter of this heavenly body, the Sun."

Discuss the saying "Civilizations were invented by barbarians."

Did You Know?

- The Incas wore a braid the width of a finger, called a llautu, made of several colours, and rolled four or five times around their skulls. The king's band was red, the crown prince wore yellow and the band was narrower.
- The Indians wore their hair cut a finger's length from the skull. They had to cut their hair with a knife made of silex. Certain of them wore their hair in the shape of a toque that came down over the lobes of their ears and left their foreheads and temples free, while others had the right to show half their ears. No one had the right to cut his hair the way the king did.
- The Inca often played his own hand-carved flute to accompany his love songs to his ladylove. Each song had its own melody and it is said that they could talk with these flutes. Here is a love poem:

*To This Tune
You Will Sleep
At Midnight
I Shall Come*



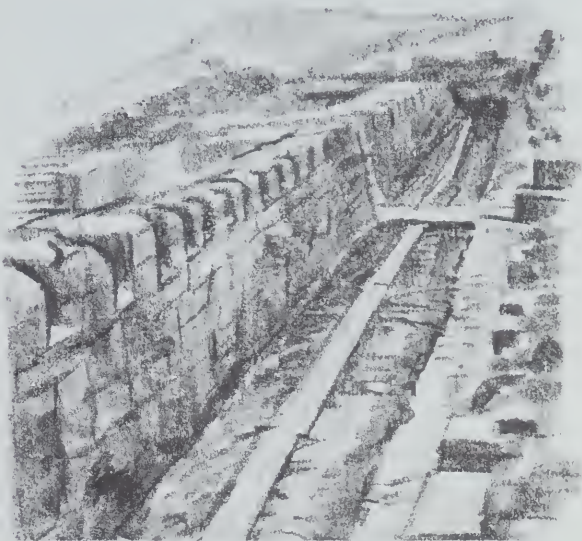
THE SACRED CITY AND THE SUN FEAST

It was the day of the week when the market place of Cuzco was unusually busy. Yet below, the city was still. Those people who were about moved noiselessly over the stone roads. Talking was done in whispers, if it was necessary. The soft columns of smoke which normally could be seen ascending to the sky were absent because all fires had been out for two days.

Icasa was hungry. How happy he would be when tomorrow arrived. The Feast of Raymi was the most exciting time of the year for him as it was for everyone in Cuzco but he did not like fasting for three days before the festival.

Imagine, he thought to himself, just being able to eat uncooked corn and

drink water for so long. Nor could he have any fire to keep himself warm. This on top of being famished was just a little too much to expect from a twelve-year-old boy. Or was it? Perhaps not.



PLAN OF CUZCO



- | | |
|--|---|
| 1. Huacalpata (Main Square) | 13. Achahual (former convent of the virgins of the Sun) |
| 2. Cussipata (Square N.S. de las Mercedes) | 14. Palace of the Inca Yupaqui (Hatuncancha) |
| 3. Casa Garcilaso | 15. Palace of Huana Capac (Amarucancha) |
| 4. Convent of San Francisco | 16. Rimacpampa (Square of the Sun) |
| 5. Quillipata (?) | 17. Intipampa (Square of the Sun) |
| 6. Carmenca | 18. Temple of the Sun (Coricancha) |
| 7. Huacapunca | 19. Pumapchupan |
| 8. Colicampata | 20. Street of the Sun |
| 9. Pachacutec Palace (Cassana) | 21. Saint-Augustine Street |
| 10. Sacsahuaman Fortress | 22. Chinchasuyu Road |
| 11. Pumacurcu | 23. Collasuyu Road |
| 12. Episcopal Palace (Tococachi) | |

While Icaza sat feeling sorry for himself, the Inca priests who were in charge of the sacrificial rites were too busy to think about hunger. They had enormous amounts of food and drink to prepare for an offering to the Sun. All the rams and ewes which had been delivered must be readied for the festival.

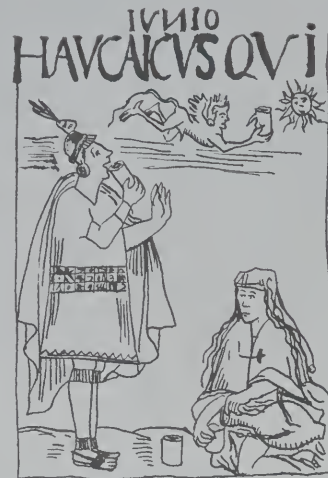
The wives of the Sun were making corn bread and shaping it into little paste balls about the size of oranges. These were called **sancu** and along with the meat would be offered to the Sun and the Inca.



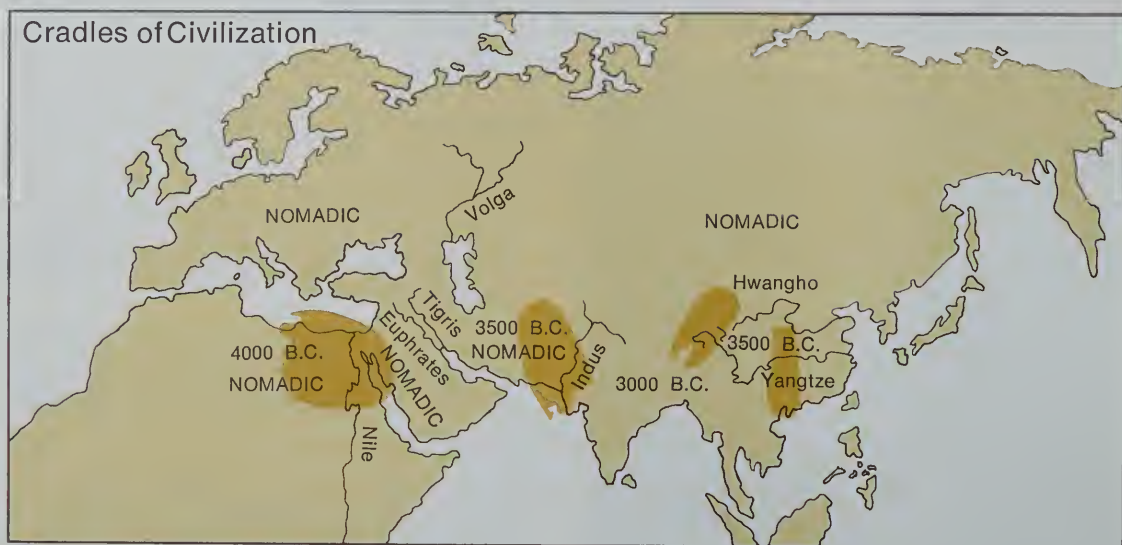
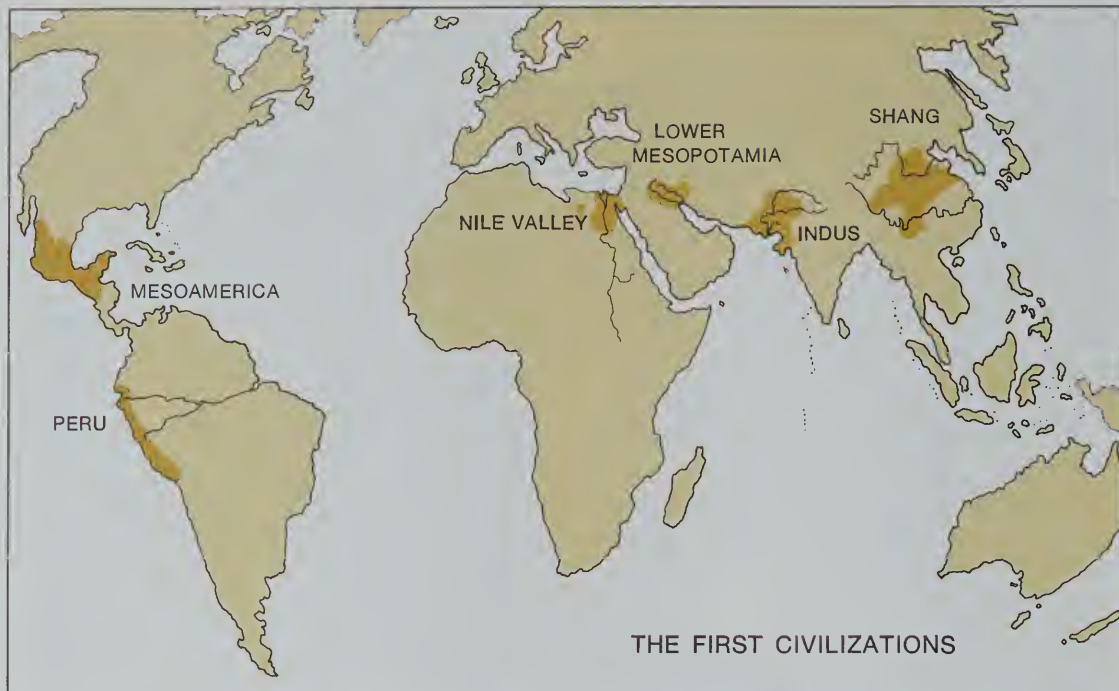
Other women made ready loads of bread and other food to be given to the common people. Bread, because it was a sacred thing, could be eaten only on this feast day. The corn meal from which the bread was made was ground by girls.

Did You Know?

- For the Incas the Feast of Raymi was as important as the celebration of Easter is to Christians.
- Inti Raymi, the most significant of the four great feasts of the Incas took place at the time of the solstice.
- The Sun was the natural father of the first Inca and His light and goodness caused all things on earth to grow and to abound.



1. What evidence is there that the Inca were informed about astronomy?
2. Why don't the Inca have any myths concerning their migration to Bolivia and Peru?
3. Research some of the myths the Apache and the Navajo have about migration.
4. What great religions of the world practice fasting before feast days? Why?



1. Compare the two maps. Note that the second map was used in "Gifts of the Nile." How does it differ from the first map?

2. Some scholars claim that the great difference in the two maps is due to

an occidentocentric attitude. Explain. Do you agree? Why?

3. If civilization means an urban society what evidence can you find to indicate that the Inca were civilized?

The sky was still black except for the myriad of sparkling stars, when Icasa left his home. After walking for nearly an hour he met many other people who were going to Cuzco. Soon they were passing through long narrow streets. In the improving light the dark outlines of buildings could be seen, past which thousands of people seemed to be streaming. The throng moved towards the square. Icasa could almost reach out and touch the excitement which pervaded the air. Now there was no thought of being thirsty or hungry. He glanced around him at the people and their dress, then looked at his colourful pancho, feeling it was as fine as any in Cuzco. Now he was at the square. In front of the Temple of the Sun were pilgrims who had come from the most distant parts of the empire. And there, just beyond his reach, were the magnificent costumed Indian lords. His eyes drank in the sight. Again and again he looked at the costly jewels and the hand-crafted ornaments of glittering gold and silver. Soon there would be sunlight and then they would gleam and sparkle, then he would see every detail.



He looked away and saw the movement of canopies of brilliant feathers being held high over the heads of other lords. It seemed to him to be a magic carpet that could take him anywhere.

A murmur swept through the crowd. Necks turned so as to see; small children were lifted above their fathers' shoulders and Icasa climbed onto a little stone platform. His view was perfect! There was the Inca and his court. He could see the curacas richly dressed, bedecked with gold and silver. He could see others wearing the skins of mountain lions and on their heads, each had the head of the llama. There were some who appeared with great wings, just like the condor. He had heard that these people said they were

descended from this great bird just as those who wore the skin of the lion felt that they were descended from the lion. Others he saw wore masks. These masks gave the most terrible appearance he could imagine. The Yuncas dressed like this and pretended to be crazy, acting like madmen. They played out-of-tune; they pounded on drums; they shouted and screamed. And the crowd cheered.

But there was more! Other curacas bore their weapons. They presented their slings, lances, bows and arrows,

darts, hatchets, knives, maces and staves. They showed drawings of their exploits in war and of their service to the Sun and the Inca. All the while musicians played, but this time in tune. The Inca now took off his shoes. Everyone took off the covering from their feet. With the Inca the great crowd, now silent, swung to face the east. The lightening sky reflected from the upturned, expectant faces. All waited for the Sun to rise. Immediately its upper limb was seen, the huge assemblage squatted on their haunches and worshipped —



worshipped then with outstretched arms. As the Inca, with his hands to his face, began to blow kisses to show his love, so the assembled worshippers did likewise.

Some archaeologists and historians believe that in order to qualify as a civilization, the following ideas must be evident:

- (a) A national religion has risen, having a priestly class, a god-ruler or god-priests and ceremonial bureaucratic centres.
- (b) The ruling class is given special privileges.
- (c) There is city-life.

1.

On what level is the civilization of the Inca when compared to Egypt?

2.

“Some say the quality of the Inca civilization is beyond dispute.”

Discuss the meaning of the words civilization and quality.

3.

What evidence would you like to have before agreeing that the Inca civilization was beyond dispute?

While the worshipers squatted, the King rose and took in his hands two golden bowls. From the bowl in his right hand he poured the contents into a basin of gold. The fluid disappeared, through pipes, into the temple of the Sun. Then the Inca drank from the other bowl. Now gold goblets were distributed among his relatives and they drank the liquid poured from the bowl. The curacas, still crouching, also drank, but not from the bowls which had been blessed. After this solemn ceremony the procession moved towards the house

of the Sun. At two hundred steps all but the Inca again removed their shoes. He took his off at the temple door. The Inca with his blood relatives entered and began to worship. The curacas remained outside, for they were not worthy to enter into the temple.

It was now that gifts were presented to the Sun. The gold bowls and goblets first. Then the curacas came to the door and presented their offerings such as precious metals, all sorts of birds, tigers, snakes, lions, foxes, lambs, ewes, toads, lizards and other gifts from every corner of the empire.

The priests brought in lambs, rams and sterile ewes, selected from the flocks of the Sun. These were to be sacrificed, the first being either a black or dark brown lamb. Several men held the lamb, its head turned eastward. A priest cut open its left flank and removed the heart, lungs and all interior organs in such a way that they came away as a whole. The best possible omen was to see the lungs still palpitating. Indeed if this happened no other signs were considered of importance.

From each sacrificial animal were taken the blood, heart and entrails, to be offered to the Sun, then burned to ashes. The flesh of the animals was roasted in the public squares and then divided among the people present. After this meat came other dishes but no drink. Finally drinks were distributed and many continued drinking throughout the feast day until they became drunk and slept. Icasa watched, fascinated by the colour and pageantry, until he too, fell asleep.

"The Peruvians acknowledged a Supreme Being, the Creator and Ruler of the Universe, Invisible, but they believed that the Sun presided over the destinies of man."

4.

There are 3 basic questions man has always sought to answer:

- (a) Why are we here on earth?
- (b) Where are we going from here?
- (c) How can we best prepare ourselves for getting there?

Using all available evidence, set down the answers you think the Incas would have believed to be correct.

Kathy stood up and stretched. "Dona Elena", she said, "That was the best history lesson I've ever had. I wish I could learn all my subjects by sitting out in the fresh air and being right next to the places where things really happened."

"Thank you, Kathy." Dona began to walk back to the parking lot. "Would you like to see some children just like Icasa? Come on and I'll get the taxi driver to take us to a place where



you'll see how Indians around Cuzco live today." Kathy looked at the ancient city and wondered what life would have been like in the country long ago.



CHAPTER III

THE CUSTOM OF AGRICULTURE

The golden yellow llamas and the dark alpaca munched the green grass that swept down the valley sides and across the fertile floor. Beyond, snowcapped Salgantay rose, brilliant in the sunshine, even while the shade had covered the valley floor for nearly an hour.

Paraca observed his flock, the valley, the mountain and hardly saw a thing. His mind was going over a poem that a minstrel had sung to him last night —

*Beautiful princess,
Your brother
Has broken
Your vase,
And that is why
It thunders, why lightning flashes
And thunderbolts roll.
But you, princess,
Mistress of the rain,
You will give us water,
And, at other times
Your hand will scatter hail,
Or snow.*



Paraca came back to reality. He had noticed the llamas stop their grazing. He watched their ears twitch, their heads turn, their eyes fill with curiosity. His head turned with the sound of music, Inca music, music as old as the Andes, music played on a pipe.

The herd returned to the job of grazing. Paraca stood up and went to meet this young minstrel. He asked him to stay, to share his food and to sing his songs and poems.



*Pachacamac,
Creator of the World,
And our god Viracocha
Have given you a soul
And a body
For this sole purpose.*

*Born like a lily in the garden
I grew like a lily
And when time came,
I withered
And died.*

1.
Are there shepherds in your area?
Give reasons for their presence or
absence.

2.
What countries have shepherds?
Why?

3.
Do we have minstrels today? When
were minstrels common? Why?

4.
What other countries have minstrels?

5.
Even today, many shepherd boys
seldom see other people and often
never go to school. Do you feel we
should educate shepherd boys? Why?

6.
Have you seen the film called
"Shepherd"? Ask your teacher if you
can get it and watch it.

7.
Would you like to be a shepherd?
Explain why.

8.
Minstrels were important in mediaeval
times in Europe. Why? Tell if the
minstrel in the land of the Inca is
performing any significant task.

*Murmur, shade!
Murmur, shade!
Secretly, shade!
Why are you here, rose in bloom?
Why are you here, flower of the
thrush?
Why are you here, tiny lily?*



*Father Condor, take me,
 Brother Falcon, take me,
 Tell my little mother I am coming,
 For five days I have not eaten, or
 drunk a drop,
 Father messenger, bearer of signs,
 swift messenger,
 Carry me off, I beg you: little mouth,
 little heart,
 Tell my little father and my little
 mother, I beg you, that
 I am coming.*

*We will drink from his skull,
 We will adorn ourselves with his
 teeth,
 With his bones we will make flutes
 And we will dance to the sound of a
 drum made of his skin.*



9.

Make up a poem about the coming of the Spanish and the problems they brought to the Inca. You might begin:

*The Conquerors came into the land
 With weapons and power they came
 The Inca, the Inca — suffered.*

10.

Perhaps you could add a musical background and tape record it as a song.

Paraca had driven the flock home. It was shearing time and he enjoyed the change from sitting and dreaming to working hard, hour after hour. Each task was demanding and exhausting but it felt so good to accomplish something worthwhile. He could eat and eat and then sleep so soundly. It took two men to shear a llama because they were difficult animals to control. One Indian would hold the llama flat on its side while the other

would use a dull knife to cut the coarse outside hair and the long silky hair next to the skin. Then they would do the other side, afterwards sorting the fleece according to texture, colour and length. Some wool would be spun into yarn for clothes, some would be used for trade and the rest would go to the government.

Did You Know?

- the woollen goods produced by the Inca people are said by experts

to be among the finest woven materials found anywhere in the world.

- the evidence for this judgement has come from Inca graves.

Things To Do

Debate the statement that archaeology is the “science of rubbish.”



Paraca watched patiently. His mother had begun to make the second and only other meal of the day. He was starved and the gruel made from crushed corn kernels, peppers and boiling water would taste good. Sometimes he had a stew of potatoes and beans. It was only on festive occasions they might have meat. He sat on a mat on the floor eating the gruel. The hut was made of adobe brick, it was square with a thatched roof. His feet were bare. The sandals, made of heavy pieces of llama hide cut to fit the foot, were left outside. Paraca's mother, the meal finished, began to spin wool. She was always combing, spinning and weaving wool. So were his sisters. They made ponchos and capes. The poncho was

also used as a blanket. Skirts and tunics, everything worn was of llama wool. Only nobles were allowed to wear vicuna wool.

1.

If this was the only type of agriculture possible to the Incas, a city like Cuzco could never have been built. Why?

2.

Explain why the agricultural base will have to grow wider and wider before the outstanding culture of the Incas can appear.

3.

Indicate what part you think irrigation and terracing will play in allowing the agricultural base to be expanded.



HUAINA CAPAC — THE ELEVENTH INCA

The Inca Huaina Capac awoke late. As he lay between the vicuna wool sheets he surveyed his royal chamber. Approval showed in his eyes as he took in the perfectly carved stones of enormous size between which molten gold had been poured, and over which a lining of gold had been placed. The empty spaces which had been left were filled with all kinds of human and animal shapes. How lovely they looked. He especially admired the graceful gold hummingbirds. That is what he would give to Urcos.



Urcos was sixteen years old, a young Inca, and he had travelled over a thousand miles to reach Cuzco and the feast of Raymi. He, too, awoke late. For a moment he could not figure out where he was. Like the Inca his eyes wandered from place to

the end of the bed he placed a warm-looking golden coloured robe of compi.

“Your bath is through that door”, he said, then he left as quietly as he had appeared.

Urcos knew where the bath was



place, finally coming to rest on a niche that contained gold and silver pumas, bears, dogs, tigers, deer, vicunas, snakes and guanacos. He smiled as he remembered his younger sister and thought of how she would love to play with them.

He rubbed the soft wool sheets against his face and marvelled at the warmth they provided. Should he ask to take some to Oemo when he returned? No, he thought, the Inca will not appreciate me wanting to take half of Cuzco back with me. And he laughed aloud, remembering that nearly everything he had seen on his visit, he had admired.

At the sound of his laughter a servant entered noiselessly. Without saying a word he placed soft shoes, made from agave, beside the bed. At

because he had wondered at the warm water from the warm springs and the pipes of gold and silver which brought the water into the royal mansion. The huge baths of gold and silver, while impressive, he took for granted. He got out of bed and prepared to wash.

Refreshed, having bathed and eaten breakfast, Urcos wandered into the garden. Sweet, powerful perfumes came to him from all directions. He found himself surrounded by the finest of trees, flowers, shrubs and herbs. What amazed him more however was the fact that the garden was filled with precious objects of gold and silver. Here is what he saw, all made of precious metals and jewels.

rabbits, butterflies, deer
mice, foxes, lions
snakes, wildcats, tigers

lizards, birds, ewes
 a field of solid gold ears of corn on
 solid silver stalks
 full sized trees of all kinds, made of
 gold and silver
 flower gardens of gold and silver.

So engrossed was he with these
 miracles of craftsmanship that it was
 past noon when he left the garden.
 "What is left to impress me?" he
 thought.

1.
 In the story of Huaina Capac and
 Urcos did all the details mentioned
 indicate culture or civilization? What
 is the difference?

2.
 Find the meaning of the following
 terms:
 (a) casting
 (b) alloying
 (c) annealing
 (d) soldering
 (e) gilding

3.
 What does the world preliterate
 mean?
 Does this term describe the Inca?
 Defend your point of view.

4.
 The miracles of craftsmanship that
 Urcos referred to are "extensions of
 man, not just material artifacts."
 What does this statement mean?
 Show that it is true.

5.
 The tools and techniques available
 to the Incas strongly influenced the
 work they could do and how they
 did it. What tools and techniques can
 you list that they possessed? What
 were they unable to do? Why?

6.
 "Technologically when the Inca were
 discovered by the Spaniards, they
 were in a full Bronze Age." Explain
 what this means.

Did You Know?

— The supplanting of stone by metal
 as material for tools marks the end
 of the New Stone Age and the
 beginning of the Bronze Age
 period of culture.

MAN'S LIFE ON EARTH

(one day = 1,000 years)			
500,000	B.C.	August September October November	First Man
400,000		December	2nd Ice Age
		January February March April May	
200,000		June	3rd Ice Age
		July August September October	
70,000		November 17	4th Ice Age
11,000	B.C.	December 26	Glaciers Retreat
8,000	B.C.	December 29	
6,000	B.C.	December 31	First Villages
5,000	B.C.	January 1	
4,000	B.C.	January 2	
3,000	B.C.	January 3	
2,000	B.C.	January 4	Bronze Tools

WHO PLOUGHS THE SUN'S LAND?

In the Inca empire all land belonged to the king. All mines and all domesticated animals like llamas and alpacas were the Inca's property. The king divided all his arable land and his great herds into three parts. The first part was intended to provide for his needs; the second aided the religious life — all temples and priests; while the third portion was given out each year between the people.

On terraced mountain slopes the farmers raised potatoes, both white and sweet. In the irrigated fields, which covered the valley floors, corn and vegetables were grown.

In ancient Egypt, in order to do the work that was needed, tribes united. Such districts had many towns and



were led by a **nomarch**. Under his instructions irrigation canals were built and food and water were allocated. The nomarch and his advisors were supported by taxes, paid in grain, and by other products. All people paid taxes. Eventually all districts joined to form two kingdoms. One was called Upper Egypt the other Lower Egypt.

1.

Write a paragraph to show that civilization came about because agricultural villages grew up and men planned and developed great works of irrigation and terracing.



2.

Gordon Childe, an expert on ancient civilization, feels the following things were needed to create urban, civilized communities:

- (a) the plough
- (b) traction animals
- (c) irrigation
- (d) the wheeled cart
- (e) a surplus of foodstuffs available to support those members of the community who no longer themselves produce their own food.

Use this list to decide how civilized the Inca were.

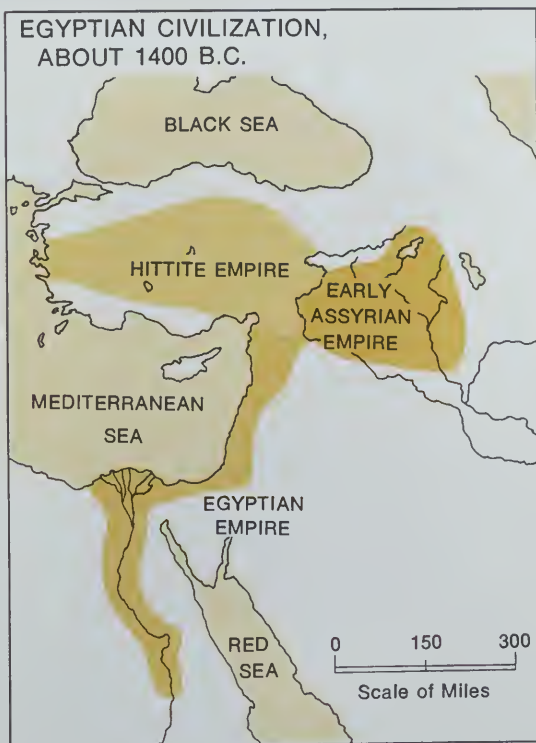
In the fields a long line of men worked, each with a long-handled spade with a foothold tied to it. As the leader called out, each man jumped up with a shout and then plunged the sharp point into the soil. The men all worked in rhythm, as one man. The women turned the earth with their hands as the men dug.

Did You Know?

- Some of the irrigation canals built by the Incas were as long as 62 miles, hollowed out of rock.
- The canals were put through tunnels and carried over valleys by means of aqueducts.
- Often the Inca created large reservoirs to ensure a supply of water.
- Often they would divert a whole river to feed the aqueducts.
- Land could not be sold, it was shared, and all fertile land was divided into three shares.
- Ploughing the land was not just work, it was a festival.



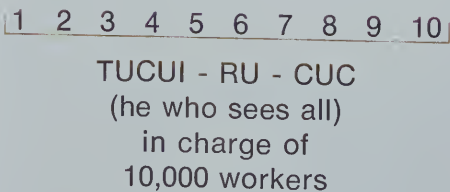
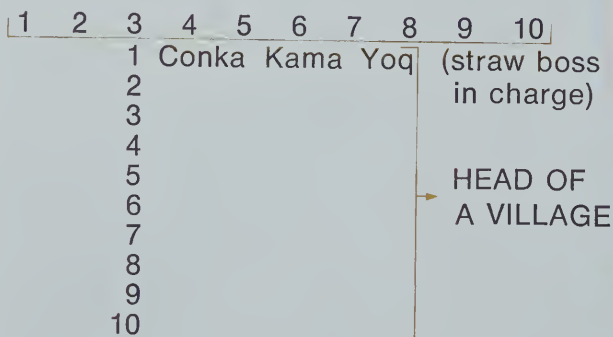
- the world had known many empires ruled by despots, but it had never known a society such as that of the Incas in which the population of an empire was totally assimilated into one way of life.
- this way of life was organized under the strictest rules and behaviour.



The word Quechua means “warm-valley people.” Quechua was the language of the people of the Inca. It was used to bring the Incan way of life to all people throughout the length and breadth of the empire.

The Inca rulers felt that each man must live in one spot and never move from it, once he was placed there. Each province supplied what it could to make life good throughout the empire.

The empire was divided into four districts. The centre was Cuzco. Province by province, village by village, the people were divided into groups of ten people or workers.



ruled by
an elected
leader

A CLAN was made up of
extended families

there was
a common sharing of
land, crops
and animals



he was guided
by a council of old men
called an **amantua**

this was called the
AYLLU

they lived in an
identifiable, restricted
geographical area.

Did You Know?

- An extended family is a group, living in a fixed place, in which there are two or more married pairs and their children or three or more generations of kinsmen.
- An Indian was born into the Ayllu.
- He was “loaned” as much land as was necessary for him to live on.
- For every 10,000 people there were 1331 officials.



Once a year, every autumn, the communal lands of the ayllu were divided among the members of the commune. Each married couple was given a *topu* of land; this measured 300 feet by 150 feet. For each child there was an increase in acreage. Each ayllu had equal shares for the Inca and for the Sun religion. All this land was worked equally by the **purics** (workers).

The birth of a son earned a family twice as great an increase in land as did the birth of a daughter. A man had to marry at the age of twenty. If he did not, a wife was chosen for him. The old, sick and weak plus those who were needed elsewhere because of their abilities were fed by those designated to be farmers.

Storehouses were erected at many points throughout the land; these were built in duplicate. Into one went the produce from the sacred fields, for the other the state's fields were used. If anyone suffered a crop failure the

royal storehouse was opened and food was given out to those in trouble. When good harvests came and the storehouses were filled to overflowing, the excess was shared among the entire population. Widows had their lands ploughed for them. The men who came brought their own food so as not to be a burden.

1.

Why could a man not accumulate great wealth?

2.

Why would a man work harder than a neighbour if he couldn't earn more?

3.

Would this system of land ownership work in our country? Explain.

4.

Were there any idle or unemployed in the Inca empire? Why?

5.

It was said that the duty of the Inca's subjects was to provide for the army and widows, for orphans and invalids. Is this reasonable?



CHAPTER IV

THE EMPIRE OF THE INCA

The People Were

HARMONIOUS
FULL OF AWE AND REVERENCE
WELL LOOKED AFTER
OF HIGH MORAL STANDARDS
VERY RELIGIOUS
PROVIDED WITH A GOOD SOCIAL
LIFE



Because of Climatic Conditions

RAINFALL FOR FIELDS WAS NOT
RELIABLE
THERE WERE HILLSIDE TERRACES,
GREAT AQUEDUCTS,
CANALS, AND
IRRIGATION AGRICULTURE
WHICH MEANT THAT
**THE INCA OWNED THE RAIN
AND WAS ALL POWERFUL**



The Empire Was

ORGANIZED
UNIFIED
REGIMENTED
UNDER STRONG ADMINISTRATORS
CONTROLLED BY MILITARY POWER
BUREAUCRATIC
SUBJECT TO LEVIES AND TAXES



Did You Know?

- All taxes were recorded by means of knots made in coloured cords called quipus.
- With these knots one could add, subtract and multiply.
- The quipus have no meaning without the help of the professional rememberers who read them.
- Tax collectors using the cords and knots could give an accurate accounting of the facts at any moment.
- The Incas were not a commercial people because they had no knowledge of money.

1.
How could such a highly organized state exist without money and writing?

Show how you would do it.

2.

Is it necessary for a bureaucratic state to collect taxes and/or organize trade? Why?

3.

How were the Incas able to be so effective in ruling the six million people they controlled?

4.

Some scholars claim that without writing there is no true civilization. Debate the validity of this idea.

THE ARMY

The young men who were not selected for special training were selected for army service. No draft dodgers were allowed. When a boy was ten years old he began to train through courses in wrestling, weight-lifting, sling shooting and other activities. The teachers reported on the boys so that they would know who would make the best warriors and who would



make the best craftsmen. Although most young men took part as soldiers, not all returned to civilian life; those who showed great bravery and discipline would remain permanently in the army. The storehouses of the Inca were used for the army as it moved from place to place.

An attack on a fortress was begun by the slingers whose weapons could pierce a man's head. The slingers wore quilted war coats and helmets. They carried shields. Fortress walls were rushed and the higher walls were stormed by soldiers who formed into human pyramids so that warriors could climb over their backs to fight with maces.

Each time a new tribe was conquered, Inca officials watched it closely for signs of rebellions which would quickly be crushed. Leaders of conquered tribes were treated as royalty and then persuaded to have

their people obey the Inca. Sometimes if people were difficult, they would be moved to another area and loyal subjects were placed in the conquered area.

1.

Why were the Inca able to complete their conquests in only 87 years?

2.

Why didn't the Inca conquer all of South America?

3.

If the Inca were a peace-loving nation why did they have armies?

4.

Do you think the draft is a good idea?

5.

In what countries are girls drafted into the army? Why?

6.

What relationship is there between an army and good roads and bridges?



ROADS AND BRIDGES

Huaina Capac planned to go to Quito. He ordered that the highway, built by his father, be widened and improved. All regular lodgings and storehouses and other posts associated with important roads were to be transferred to this road for his trip. As everyone along the route must be aware of his coming, in order to prepare for the visit of the Inca, he sent messengers to notify the populace. Soon after he sent the **Orejones** to ensure that his will was fulfilled, that is, that the finest road in the world was constructed. Upon its completion it became the longest road in the world, for a man might travel on it from Quito to Chile. The road crossed high mountains, plunged into deep valleys, followed along boiling rivers, passed through steaming tropical jungles and through cold snow fields. In some areas it was on smooth terrain, straight and paved. In other regions, such as the high



GOVERNADOR DE LOS PUERTOS DE ESTER.

CHACASMOGACOSTINGA

6VAMBOCHACA



VECTADOR RIVERDOR-DESTOS REIMOS

TARIPACOGAPRITINGA



sierras, the great highway cut through solid rock, clung to the face of mile-high cliffs where raging mountain rivers ran turbulently below. By a series of steps and rests, everywhere swept clean and kept free of debris, marked by storehouses and lodges, by sun-temples and posts, the great road joined the far outposts of the empire. The Incas, with roads such as these, rivalled and perhaps surpassed the Romans as the greatest road-builders of early times.

1. Why, with such wonderful roads to travel on, did the Inca never invent the wheeled cart or any wheeled vehicle?

2. What relationship exists between wheeled vehicles and traction animals?

3. What, if any, traction animals did the Inca use? Why?

4. Discuss the statement: "Any item of technology must interact with a specific natural environment."

Did You Know?

- to cross the desert free of sand, a causeway was built on a high embankment of earth, defended on each side by a wall of clay and marked by large posts driven into the ground.
- suspension bridges were made of maguey fibre woven into cables as thick as a man's body. Several cables secured at either side and provided with planks became the road.



*"O Sun! Great Father of the Inca
 who have gone before us.
 Great Father of the children of the
 Inca who remain in this thy world.
 Forget us not though we are few in
 number
 Forget us not though our ancient
 greatness is now but a shadow
 in the memory of man.
 Forget us not though our ancient
 pride is as the dust of the earth
 blown before the willful wind."*

Did You Know?

- in the entire empire, there was no greater favour than to be able to approach the Inca.
- the men who carried the gold litters on which the Inca rode were chosen from 15,000 men all of whom were trained to carry the litter without jolting the Inca.

*"O Sun! Great Father of the Inca!
 Shine in thy glory upon us in safety.
 Shine in thy glory upon us in peace.
 Shine in thy glory upon us in
 wisdom.
 Keep our minds clear in thy light.
 Keep our hearts young in thy warmth.
 Keep our feet straight in thy path,
 for we are thy children,
 O Sun! O Sun!
 Great Father of the Inca!"*

- if a porter, helping to carry the litter stumbled, he was put to death.
- twenty-five substitutes always followed the litter as replacements.

1.

What does this poem portend?

2.

Use the picture on the next page to write another poem as the forerunner to this one.





CHAPTER V

THE COMING OF THE CONQUISTADORS

The sixteenth century started with a series of remarkable geographical discoveries by European explorers. As a result of this eye-widening of the world's horizons, of news about bizarre civilizations with unimagined wealth to plunder, certain European peoples, hungry for wealth, started to bring the entire globe under the shadow of their civilization. The race for trade and for colonies was on between Spaniards, French, Dutch, English, Swedes and Portuguese. It seemed that Europeans were the only people with the skill, the daring and the seaworthy ships necessary for navigating all the oceans of the world. Because the globe is three-fourths water, it seemed logical for Europeans to become the beneficiaries of the Oceanic Age. The men from Europe were the men whose thoughts and deeds would colour the attitude of much of the world to exploration, art, science and religion for the succeeding centuries.

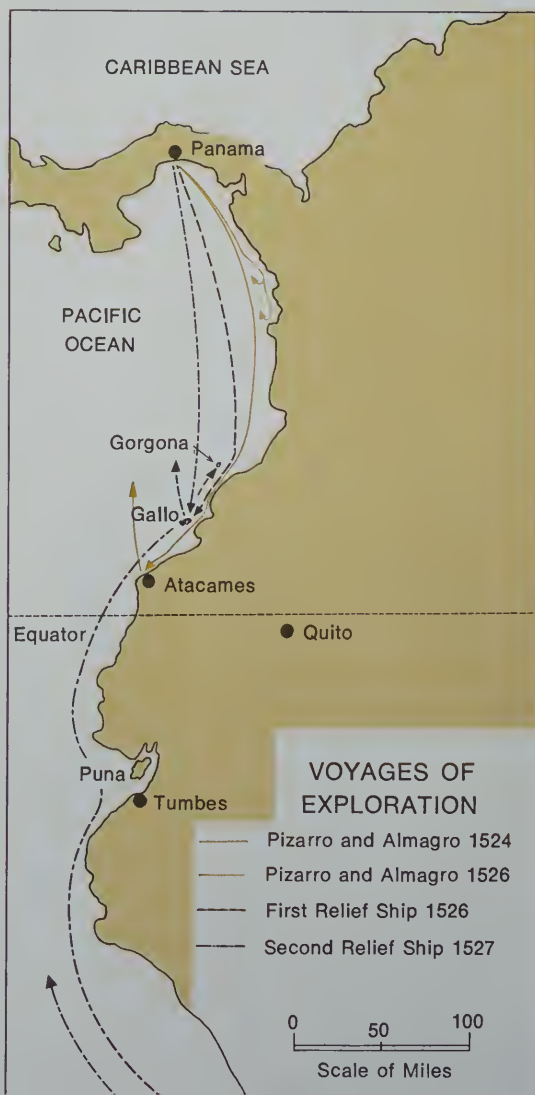
1. How would churchmen view the new lands being reported by Pizarro? Why?

2. How would the government of Spain regard these new lands? Why?

3. How do you feel the Indians treated the explorers when they first met? Explain?

4. What kind of people would be attracted to leave Spain and sail for countries nearly unknown and very isolated?

5. How do you suppose Pizarro treated the Indians of Peru when he first encountered them? Explain your answer?



PLAN FOR CONQUEST

November, 1524

Panama

One ship, with about 100 men sails south. The ship is under the command of Francisco Pizarro. The expedition achieves little in the way of success; no towns to sack, only swamps, forests and stagnant waters to frustrate them. The party seek safety and shelter on the island of Gallo.

Panama 1526

Two caravels are sent by the governor of Panama to relieve Pizarro and his followers. He wants them to return to Panama. Pizarro's followers are overjoyed at the rescue. Half starved they need no orders to return to civilization, food and comfort. Pizarro however, is not content to return.

Tough, a man of few words, determined to succeed, he unsheathes his dagger and with a dramatic flourish, draws a single line in the sand of Gallo.

Pizarro raised his voice and everyone heard him, knowing at once that he meant what he said.

"Friends and comrades," he pointed as he spoke, "on that side are toil, hunger, nakedness, the drenching storm, desertion and death; on this side, ease and pleasure. There lies Peru with its riches; here, Panama and its poverty. Choose, each man, what best becomes a brave Castilian. For my part, I go to the south." He

steps across the line, and thirteen men follow him. The rest choose to return to Panama.

1.

Compare the weapons of the Spaniard with those of the Inca. How is the European better equipped for success at conquest?

2.

It is said that by the sixteenth century, Europeans were developing more effective political machinery. What does this mean?

3.

How will well organized political states give people self-confidence to explore, colonize and trade?

4.

The Inca were well organized politically. Why did they never show a desire for trade and profit?

5.

What part did the struggle between Christianity and the Moslem religion in North Africa play in helping Europeans to become able colonizers? (see p. 47 The Navigators).

6.

What do you think about the values of a civilization that plunders and sacks the wealth of other people?

7.

Argue that religious ardour is ample justification for the invasion of one people by another.

Did You Know?

- Pizarro, conqueror of Peru, was an illiterate peasant who spent his boyhood caring for pigs.
- Pizarro was said to be a prudent and discerning man, temperate in almost all things, except in his lust for gold.

For nearly the next two years Pizarro was to pursue relentlessly his search for the rumoured wealth of the Indians of Peru. Little by little the proof he sought, he found. Upon his return to Panama he was greeted as a hero. Great crowds, excited crowds, met him and his men and they gazed in wonder at the llamas, rich cloths and exquisite gold and silver ornaments from the fabled lands to the south. Pizarro needed money to raise and equip the men and ships that would conquer Peru. The governor, still angry at the actions of Pizarro on the island of Gallo would not help. "I

have" he said, "no desire to build up other states at the expense of my own."


The only place to turn to was Spain and the Emperor, Charles V. But how could Pizarro who was a man of low birth, unable to write, a man who had spent his whole life in rough company and lacked the manners of a gentleman address the Emperor? He would rather fight on a strange land against a fierce foe.

But he was a determined man and would stop at nothing. He left Panama in the spring of 1528 for Spain.



Capitulation

July 26, 1521



You Pizarro will be granted tSe
rights to conquer Peru and also to
assume tSe title of governor of tSe
new settlement and of captain-general
for life.

You are allowed full power over
tSe administration of such colonies
and full responsibility for main-
taining law and order in tSe.

You are authorized to build
fortresses and to reward men with
land grants. For all tSe you are
to receive a salary of 125,000 maravedis
a year.

You Pizarro are to protect
tSe Indians from extortion and
ill-treatment and ordering tSe

January, 1531
Panama

Everything was ready. An army of one hundred and eighty men, twenty-seven war horses and two falconets, light, mobile cannon, had been assembled. The "crusade against the infidel" was to begin. The Spanish adventurer was sure that God was on his side. Three ships weighed anchor and sailed south.

Despite difficulties with terrain, climate and lack of sure direction, despite near exhaustion, the army, by luck, found a large settlement. The troops "fell on the natives, sword in hand, and won for themselves a rich store of gold and precious stones."

The spoils were distributed; any man who hid any did so at the risk of being put to death.

Hot sun, swirling sand, trackless wastes now became a steady diet for the troops. An epidemic of ulcers swept the army, covering the soldiers'

bodies with masses of open sores. Lanced to relieve pain, the ulcers bled so profusely many men died. The spirit of conquest, the elation of a few weeks back, died. Things looked black.

1.

Why would Charles V entrust the administrations of his colonies and the full responsibility for maintaining law and order to an uneducated man such as Pizarro?

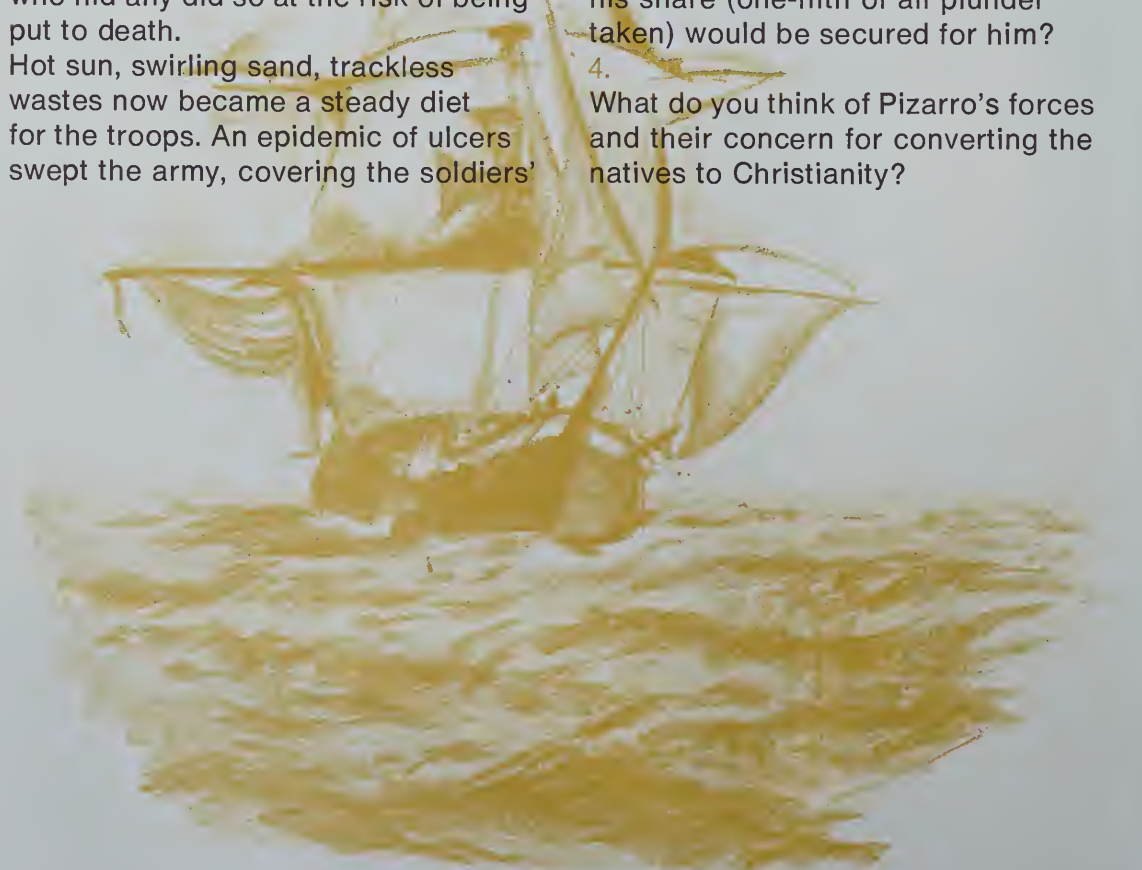
2.

The troops "fell on the natives, sword in hand . . ." Comment on this behaviour and Charles' instructions in the Capitulation.

How would Charles V make sure that his share (one-fifth of all plunder taken) would be secured for him?

4.

What do you think of Pizarro's forces and their concern for converting the natives to Christianity?



5. Could anyone wishing to conquer Peru have acted any differently than Pizarro? How?

6. How could so few men do so much damage to so many natives, with so little hurt to themselves?

Everywhere he went, Pizarro proclaimed that he came as the representative of "the Holy Vicar of God and of the sovereign of Spain." He demanded that the Indians submit to these authorities. They did, not knowing at all what was meant. In September of 1532, Pizarro set out to meet the ruler of the Incas. His men were treated well by the friendly Indians. They were given food and shelter. Strengthened by such rest, the army advanced on the Cordilleras, an enormous barrier of wild peaks, deep canyons and a jumble of rock. He reassured his men: "God — will

humble the pride of the heathen, and bring him to the knowledge of the true faith, the great end and object of the Conquest."

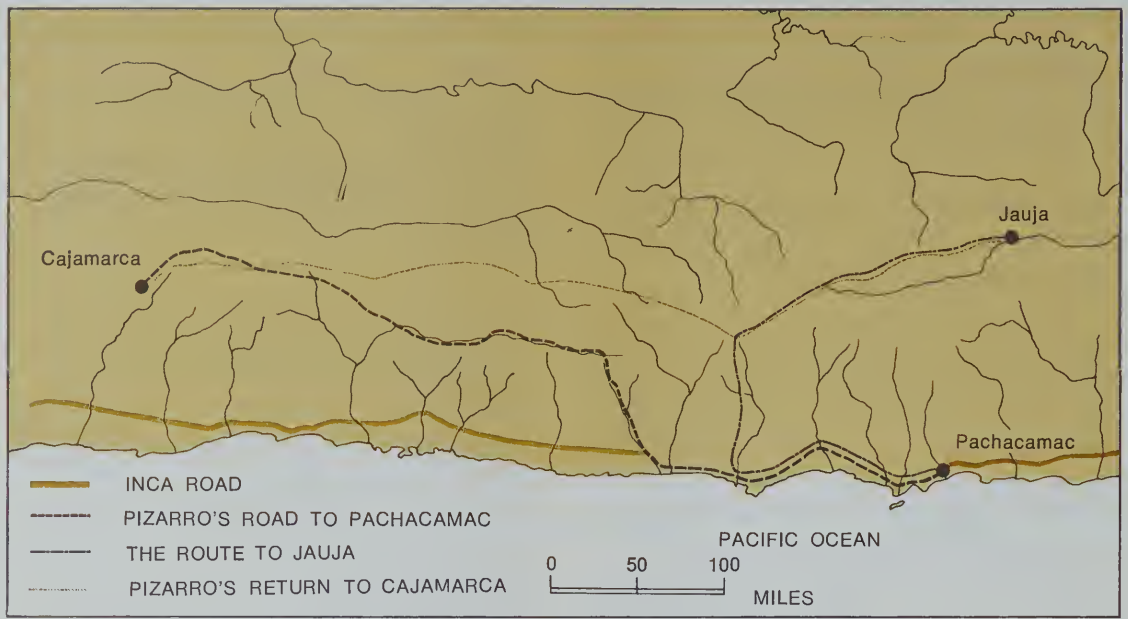
And so they advanced over places where one false step meant sudden death.

1. There was an ancient prediction in Peru that someday, strangers, never seen before, would come and destroy the Incas and their Empire and their faith. Why then were the natives so friendly to the Spaniards?

2. Why, with a powerful army and a unified people behind him, did the Inca not come down to the sea and crush Pizarro?

3. Read about Cortes and the Conquest of Mexico. What lessons did Pizarro learn from Cortes? How well did he learn them?





Once the Spaniards came on a stone fortress guarding a steep and narrow defile, and as they climbed slowly upward, they saw that it commanded an angle of the pass where a few men could hold an entire army back. But

no one appeared on the walls, no one was there to stop them. Pizarro advanced, sure the Inca had no intention of ambushing them in these desolate mountains.

It was at Cajamarca, seven days after they entered the Cordilleras, that the Spaniards faced the Inca's army. In that magnificent valley, watered by a clear broad river, blessed with cultivated fields, filled with corn, potatoes and beans, the tents could be seen.

"It filled us all with amazement . . ." wrote one of the Conquistadors. Pizarro and his little army charged down the slope. His bright banners unfurled, the armor flashing in the sunlight, the Spaniard raced into Cajamarca and found — no sign of life.

The waiting game began. His men were weary and frightened. Pizarro had to know the intentions of the Inca. He therefore sent his brother and Hernando de Soto with a troop of cavalry to the Inca's camp. They rode in to the sound of trumpets and the clashing of arms. As they rode they scrutinized Atahualpa's army. It was huge, well-disciplined and well-armed. It was plain to see that not only were they outnumbered but they were facing an organized, obedient force.

The Inca received them but showed no emotion, neither fear nor interest. He listened to their message then dismissed them.



DeSoto however had noticed the Inca's interest in horses. He wheeled away across the grassy field, turned and charged. He came straight at the Inca his horse at full gallop, stopping just a few feet in front of him, with the horse reared high on its haunches. The Inca moved not one muscle. The Spaniards left. As soon as they were gone those bodyguards of the Inca who had flinched in fear at the sight of the charging horse, were killed for their cowardice.

Meanwhile Pizarro, who neither feared nor felt dejected, plotted his next step.

1. Tell how you think the Inca was tricked into losing the battle.

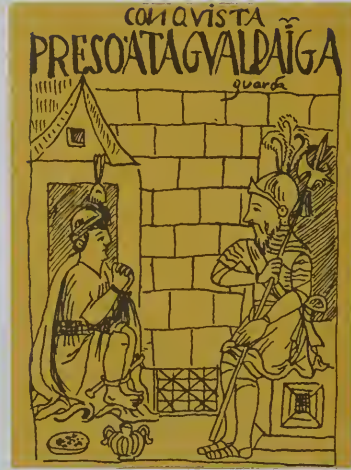
2. In one-half hour the Spaniards slaughtered two thousand Indians. What do you think happened to the rest of the Inca's armies?

3. Examine the pictures on this page. Write a story of how Pizarro dealt with Atahualpa.

4. Why did Pizarro allow the Inca monarch to retain all the outward show of his sovereignty?

5. Write a story to tell how the Inca spent and how he felt about his captivity.

6. Read pages 74-89 in "Pizarro and the Conquest of Peru" about the fate of Atahualpa.



Things To Do

Bring this last page of the play **Royal Hunt of the Sun** to life through a movement story.

The Inca suddenly raises his head, tears off his clothes and intones in a great voice:

ATAHUALPA: INTI! INTI!

VALVERDE: What does he say?

PIZARRO: The Sun. The Sun.

VALVERDE: KILL HIM!

Soldiers haul Atahualpa to his feet and hold him to the stake. Rodas slips a string over his head and while all the Spaniards recite the Latin Creed, and great howls of “Inca!” come from the darkness, the Sovereign King of Peru is garroted. His screams and struggles subside: his body falls slack. His executioners hand the corpse down to the soldiers below, who carry it to the centre of the stage and drop it at Pizarro’s feet. Then all leave save the old man, who stands as if turned to stone. A drum beats.

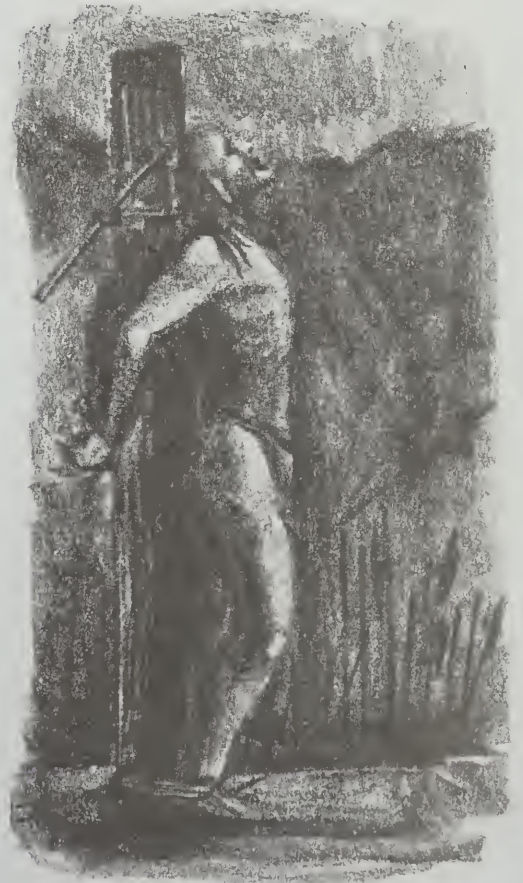
Slowly, in semi-darkness, the stage fills with all the Indians, robed in black and terracotta, wearing great golden funeral masks of Ancient Peru.

Grouped round the prone body, they intone a strange Chant of Resurrection, punctuated by hollow beats on the drums and by long, long silences in which they turn their immense triangular eyes inquiringly up to the sky.

Finally, after three great cries appear to summon it, the sun rises. Its rays fall on the body. Atahualpa does not move. The masked men watch in amazement — disbelief — finally,



despair. Slowly, with hanging, dejected heads, they shuffle away. Pizarro is left alone with the dead King. He contemplates him. A silence. Then suddenly he slaps it viciously, and the body rolls over on its back.



*"In the days of the Ancients,
of the Ancients,
of the Ancients,
when the last Inca was King,
ruling his land
with power
with glory,
with majesty
since the beginning.*

*"To the Land of the Inca
there came men
of another land,
of another race,
of another color
of another creed.*

*They came to conquer the Inca.
They came to subdue the people.
They came to rob their temples.
They came to destroy their gods.*

*"Then the subjects of the Inca
sent gold to appease the enemy,
sent silver to soften the enemy,
sent emeralds to ransom their King,
sent rubies to set him free.*

*On the backs of ten thousand llamas
they loaded the wealth of the Andes,
they loaded the metals of the Andes,
they loaded the jewels of the Andes,
as ransom for their king,
the Inca.*

*"But the Spaniards killed the Inca.
They killed the King of the Ancients,
and the ten thousand llamas
and the wealth they carried
disappeared from the earth
forever and forever and forever."*

*from the "Secret of the Andes,"
p.32-33.*



THE LOST CITY OF MACHU PICCHU

He could see a city, built of walls, of walls of gray stone. Beautiful stones, so perfectly fitted that no mortar was needed to hold them together. Gigantic stones, some weighing as much as twenty tons. Enduring stone, outlasting the Incas, outlasting the conquerors from Spain, outlasting earthquake and flood, outlasting centuries.

—Secret of the Andes
Ann Nolan Clark

The mountain the ruins of the city are on is 6,750 feet high.

Incas worshipped the sun. In Machu Picchu a Sun temple stands on the highest point in the city.

The only level place in Machu Picchu was a plaza in the center of the city.

Today tourists reach Machu Picchu by a train that zig-zags up the mountain and then a bus that manoeuvres several hair-pin turns to the summit.

Machu Picchu is so isolated it was never found by the Spanish invaders and was only discovered in 1911. It sits atop a two thousand foot cliff high in the Andes Mountains.

Because it was so isolated, it was necessary that Machu Picchu was self-sufficient. They had to survive with the limited resources the mountain provided.

It is believed that the Inca Virgins of the Sun were the last inhabitants of Machu Picchu. They escaped Cuzco when it was invaded by Spaniards.

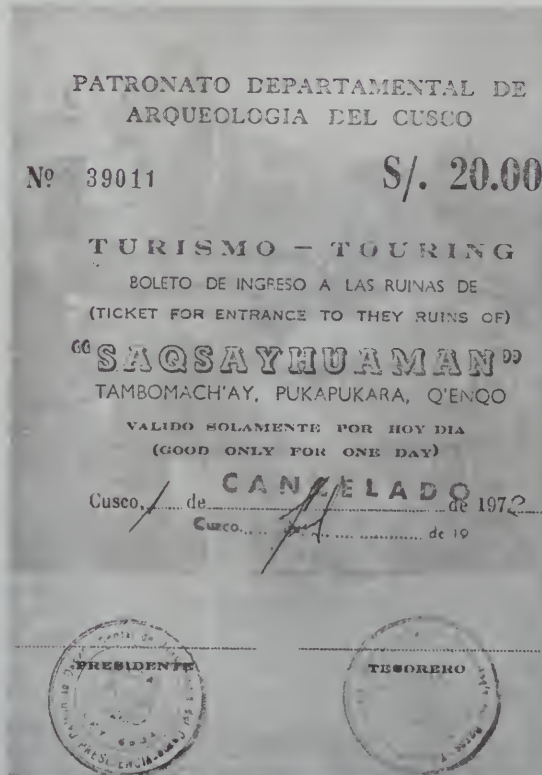
Some day archeologists may discover equally remote lost cities as amazing as Machu Picchu.

From a window in his thatch-roofed house, a resident of Machu Picchu saw mist, green, steep mountains and swirling fog.

Everything was built of stone in the mountains. Long stone stairways joined the different levels of the city and the farm land that stepped down the steep slope in terraces called andenes.

Francisco Pizarro, once he had Atahualpa executed, moved on to Cuzco. Some fifteen miles from the capital a man named Manco appeared, claiming the throne. Pizarro was delighted to accept his claim. The coronation of the new Inca took place early in 1534. Indians celebrated, thinking their oppression by the Spaniards was over. Spaniards celebrated also, thinking they had a puppet emperor to do their bidding. Manco Segundo, realizing that he was a king without any real power over his subjects, organized a revolution. He mobilized tens of thousands of Indians outside Cuzco. These forces then held the city under siege for several months. But finally the Inca was defeated at Saqsayhuaman. Manco retreated into an area known as The Lost Kingdom of the Incas. This

region was bounded by the Apurimac and Urubamba rivers. It is believed by many that the last of the Incas lived out their time in Machu Picchu, a citadel overlooking the Valley of the Convention.



Did You Know?

- Machu signifies in the Quechua language "The Ancient Summit."
- Hiram Bingham, a young American historian, looking for Vilca-pampa, the last capital of the Incas, found Machu Picchu in 1911.

BINGHAM UNCOVERS MACHU PICCHU

Hiram Bingham, an American historian and scientist arrived in Cuzco in 1908. There he was invited to take part in an expedition that was looking for Vitcos, an Inca city. It was on this trip that Bingham first learned of the existence of the lost Incas of Vilcabamba. They only reached the small Inca fort of Choquequirau. In 1911 he returned to Cuzco from the United States determined to follow the course of a river few expeditions had followed. He arrived at a hacienda in July and heard about the ruins of a city high in the surrounding mountains. A small boy of eleven acted as his guide and together they climbed to uncover a great mystery. In 1912 he returned once more, as leader of the Yale Peruvian Expedition. With him were a geologist and an osteologist. Hence the work of cleaning, excavating and making topographic studies was carried on with great scientific care. The city

was cleared but no work had been found for the osteologist.

Did You Know?

— The Incas mummified their dead.

Preservation was due to the dryness of the climate. The body was arranged in a sitting position with its knees against its chest, and was then wrapped in layers of cloth and wrapped tightly in a reed mat. Beside the body was placed food, drink and the personal belongings of the dead man — his weapons and valuables.

It was then that a special offer was made to two natives who said they knew where some tombs were. A great number of mummies, nearly all women, were found. Not one mummy was located that might have been an Inca or high official.

It was assumed that the mummies were of the chosen women, or virgins of the Sun, which seemed to say that Machu Picchu was a religious centre.



Investigations were made also to determine the age of the textile and ceramic remains that were found. The results of these studies, like those on the mummies, indicated the city was of Imperial Inca times.

Bingham gave special names to the different sections of the city, deciding what name to use by looking at the quality of the work and by reading about other Inca cities. He identified the oriental district, the industrial district, the district of the jails, the principal plaza, the sacred district and others.



3.

Defend the statement that Machu Picchu was a spiritual rather than a military centre.

4.

The buildings of the Inca were suited to the climate of their land. Discuss.



1.

It has been said that the surest test of the civilization of a people is to be found in their architecture. Do you agree? Explain.

2.

With the magnificent work of Machu Picchu as evidence of their civilization, why have North Americans overlooked the Inca and his way of life?

CHAPTER VI

UNDER SPANISH RULE

Once the adventurer Pizarro eliminated the power of the Inca he set about to enjoy the peace. However, other Spaniards had ideas of sharing the land and the wealth. The struggles that took place show how greedy and how untrusting were the men supposedly representing Spain and the Emperor Charles V. The Indians to begin with had been quite willing to work for the Conquistadors. Was that not their nature? Had not the Inca expected and received total obedience? With the sight of their new masters cutting each other to pieces however, the Indians became confused and less willing to

follow blindly. The Spaniards began to lose their once-firm grip on the people. They turned to violence and cruelty as a means of getting co-operation.

1. Is the death of Pizarro at the hands of the Men of Chile excusable?
2. Find out who the Men of Chile were.
3. What effect do you feel the Conquest had on bringing about a shift in the political, social and economic centre of Peru from Cuzco to Lima? Why did this happen?



POBRE DE LOS ÑES DE SEIS ANIMALES Q'CO



THE POOR INDIAN

Six savage beasts are attacking the poor Indian whose only source of help is Jesus Christ. The corregidor is a dragon; the colonist, a lion; the

cacique or Indian lord, a rat; the Spaniard on his travels, a tiger; the Christian father, a fox; and the scribe, a cat. All the above animals, having no fear of God, persecute the poor Indian, and this is a situation that cannot be remedied.

1.
Write a story of the Indian under Inca rule. In the story explain why the Indians have no imagination, no initiative, no ambition, no worries, no fear.

2.
Write a story of the Indian under Spanish rule. In the story explain why the Indians are miserable slaves, tortured, treated brutally, exploited, poor.

3.
The Indians of Peru were of a mild and docile nature. This fitted them to receive the teachings of Christianity. What did Pizarro and his men do with this opportunity? Why?

4.
It has been said that the moral man in Peru was far superior to the European. Can there be morality if one is not free to make choices? Explain.

5.
Why should two peoples differ so radically in basic ideas of personal freedom, and the value of personal ownership.

Did You Know?

- the Indians had only an elementary understanding of the idea of private property.
- to them, land, as such, had no value.
- they did not understand the idea of exploiting natural resources for profit.
- they never conceived of ownership of land for prestige or profit.

One of the first methods used by Spaniards in Peru to collect wealth from the Indian Communities was the system known as the *encomienda*. It

was based on the theory that the conquered people should pay tribute to the conquerors.

However, the adventurers who had risked so much in the struggle for Peru were not happy with this *encomienda* system. It merely gave them the right to work the land and to sell the product for profit. They however, wanted to own the land. Only with land did a position of prestige emerge. They exerted pressure on Spain and finally the Spanish Crown gave them grants of land. This led to the creation of vast private estates.

Things To Do

1.
Prepare a You Are There play about the arrival of the Spanish in Peru.

2.
Invent a dialogue between Pizarro and Atahualpa in which they give their reasons for doing what they did.

3.
Prepare a taped documentary of the problems created by the arrival of the Spanish in the land of the Inca. (Use actors to play the parts of the people being interviewed.)

4.
Use a record by Yma Sumac to create a movement play of the sacrifice of the llama in the temple.

5.
Play the Simon and Garfunkel record *El Condo Passa* and then write a poem that remembers the Inca as a proud people.

When the Spaniards in Peru were allowed to own land and were able to amass great huge estates, the position of the Indian changed in some areas,

and yet it stayed the same. Let us consider this paradox.

The landowner soon discovered that his land was not worth much without people to work the soil. He therefore assumed that with the land went the Indians. They became property, to be bought and sold with land. Indeed it was now the labour on the land and not the land that was valuable. As mines of precious metals were opened much slave labour was transferred from the land and from producing food, to hard work in the depths of the rock. This led to a serious decrease in food supply. Irrigation works were neglected, left unrepaired, broke down and became inoperative. Men, working hard at high altitudes and given little food, died. Epidemics of European diseases like measles and smallpox destroyed thousands of Indians. A decline set in which affected mind as well as body.

1.

Is it true that the Inca, in establishing an empire, preferred negotiation and intrigue to violence and open war?

2.

Is it true that the Spaniard carried on wars of extermination?

3.

Is it true that the Incas watched over the personal security and comfort of many new subjects with parental concern?

4.

Is it true that the Spaniard was concerned for his own personal comfort and gain?

5.

Is it true that in the land of the Incas everything was inferior except man?

6.

Is it true that in the mind of most Conquistadors the men of the Inca were things not people?

7.

Write a letter to Spain as if you are the first European to see the Inca Civilization.

8.

Tell a story to your father and mother as if you are the first Inca to see the Spanish in action against your people.

The last of Pizarro's original followers, Mancio Serra de Leguisamo, left a fascinating will in 1589. He wrote to the King and said:

. . . I wish your Majesty to understand . . . me to make this statement . . . in the discharge of my conscience . . . For we have destroyed by our evil examples, the people who had such a government as was enjoyed by these natives . . . But now they have come to such a pass . . . owing to the bad example we have set them in all things that these natives from doing no evil have changed into people who now do no good or very little.

From

The Eternal Goodness

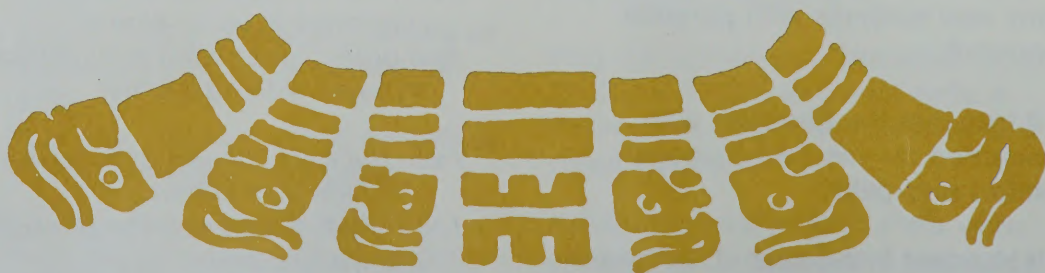
by John Greenleaf Whittier

*I bow my forehead to the dust,
I veil mine eyes for shame,
And urge, in trembling self-distrust,
A prayer without a claim.*

*I see the wrong that round me lies,
I feel the guilt within;
I hear, with groan and travail-cries,
The world confess its sin.*

BIBLIOGRAPHY

- Appel, B., *Shepherd of the Sun*, Astor-Honor, 1961.
- Baumann, Hans, *Gold & Gods of Peru*, Pantheon, C1963.
- Beck, Barbara, *The Incas*, Franklin Watts, C1966.
- Bennett, Raven, *A Runner for the King*, Follett, 1945.
- Bingham, Hiram, *Lost City of the Incas*, C1948.
- Bleeker, Sonia, *Inca, Indians of the Andes*, Morrow, 1960.
- Burland, Cottie, *Peru Under the Incas*, Putnam.
- Bushnell, G.H.S., *Peru*, C1956.
- Cavanna, Betty, *Lucho of Peru*, Franklin Watts, 1961.
- Clark, Ann, *Secret of the Andes*, Viking, 1952.
- Daniel, G., *The First Civilizations*, Crowell, 1968.
- de la Vega, G., *The Incas*, Orion, 1961.
- Desmond, Alice, *The Lucky Llama*, Macmillan, C1939.
- Dozier, C.L., *Land Development and Colonization in Latin America*, Praeger, 1969.
- Forrester, J. (Ed.), *Gifts of the Nile*, Fitzhenry & Whiteside.
- Glubok, S., *The Art of Ancient Peru*, Harper & Row, 1966.
- Glubok, S., *The Fall of the Incas*, Macmillan, 1967.
- Greenberg, A., *South America on \$5 and \$10 a Day*, Frommer, 1971.
- Greifenstein, Sandra, *Micias, Boy of the Andes (Ecuador)*, Follett, C1968.
- Hagaman and Durell, *World Cultures*, Harper & Row.
- Halsell, Grace, *Peru*, Macmillan, C1969.
- Harris, M., *Culture, Man and Nature*, Crowell.
- Hemming John, *Conquest of the Incas*, Macmillan, C1970.
- Howard, C., *Pizarro and the Conquest of Peru*, Harper and Row, 1968.
- Jagendorf & Boggs, *King of the Mountains*, Vanguard, C1960.
- James, P.E., *Latin America*, Odyssey, 1950.
- Kazami, T., *The Andes-Mountain*, Kodansha.
- Kepple, Ella, *Fun & Festival from Latin America*, Friendship, C1961.
- Lobeck, A.K., *Things Maps Don't Tell Us*, Macmillan, 1958.
- Lovelace, Maud, *The Golden Wedge*, Crowell, C1942.
- Masters, Robert, *Peru in Pictures (series)*, Sterling, C1969.
- McCarthy, M.C. (Ed.), *Ancient Civilization*, Allyn & Bacon, 1971.
- Middleton, J. (Ed.), *Studies in Social and Cultural Anthropology*, Crowell, 1968.
- Newrath, Marie, *They Lived Like This in Ancient Peru*, Parrish.
- Norman, J., *The Riddle of the Incas*, Hawthorn, 1968.
- Osborne, Harold, *Indians of the Andes*, Harvard Univ. Press, C1952.
- Pine, T., *Incas Knew*, McGraw, 1968.
- Pinney, R., *Vanishing Tribes*, Crowell, 1968.
- Prescott, W.H., *The Conquest of Peru*, Mentor, 1961.
- Prescott, W.H., *The World of Incas*, Minerva, 1970.
- Service, E.R., *Profiles in Ethnology (Revised Edition)*, Harper & Row, 1971.
- VonHagen, V., *Incas: People of the Sun*, World Pub., 1961.
- Von Hagen, V.W., *Realm of the Incas*, Mentor, 1957.



G 73 M26 BK-10
MAN IN HIS WORLD SERIES

39351560 CURR



000006010953

G 73 M26 Bk.10
Man in his world series.

39351560 CURR

CURRICULUM
EDUCATION LIBRARY

2323574

Fitzhugh **BIOFIL** Limited

Toronto Montreal Winnipeg Vancouver

